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tion so strong, as today; but the complaints and cries of alarm which arise on every hand tell plainly enough that it is uneasy and realizes the gravity of the present crises. You are impressed by its immense effort, provided with infinitely complex agencies which penetrate everywhere, but which, almost ignored by the people, attain scarcely any appreciable result. After the Franco-Prussian War, the masses of the people in the smallest country towns perceived that the church did not understand the situation; that she was an institution engrossed above all else in herself; that she was not the nation praying for light and seeking its way. People are amazed at the ease with which separation of church and state has been voted, and at the public indifference amid which it has been carried into effect.

On the other hand, if France has not appreciated Protestantism, it is because Protestantism has lacked appreciation of the history, temperament, and needs of France. The few Frenchmen who are Protestants belong to a small class which, for various reasons, fails to comprehend the genius of the nation as a whole. Protestantism is always speaking as though the choice of a religion were a mere act of untrammelled will. It has been efficient in organizing the prosperity of a few individuals, but has thus wounded the French domestic ideal at the point where it is most susceptible and most noble.

Equally sure is our author that the nation is not going over to the camp of anti-religion and atheism. Its present religious orientation is essentially French, and the nation seeks, even though blindly and slowly, to express itself in its own way and in its own time. While the French peasant will not identify himself with the political phase of Roman clericalism, he goes to church and refuses to be assimilated with free-thinking anti-clericalism. The instinctive enthusiasm of the French for general ideas and causes has been forced to express itself outside the churches, without their aid, and apparently in opposition to them. The unfolding democracy does not like dogmas, because they are imposed upon it as absolute and final points of attainment, and not as milestones indicating the way of past achievement. The present moral movement in France permeates the entire political, intellectual, and religious life of the country like a spirit or leaven, whose tendency is to transform the very foundations of society.

American Social and Religious Conditions. By Charles Stelzle. New York: Revell, 1912. Pp. 240. \$1.00.

Books on the social problem from the standpoint of religion are now multiplying to such an extent as to make it difficult for the layman, who formerly had little choice, to know where to turn amid the flood of new publications.

Those who desire to study the actual facts and conditions of present-day society in America, under the guidance of one who realizes the need and value of religion as a force in the treatment of such facts, can make no mistake in securing Mr. Stelzle's new volume. He takes up the problems of city and country, economic aspects of the liquor question, women and children on the industrial field, the immigrant, the Negro, the Indian, social movements, the church as a social agency and a religious force, and the churches in a unified program of advance.

An increasing host will agree with the author that "the concentration of wealth in the hands of a comparatively few individuals is a peril to the homes of the masses, for such ownership of the land and the means of production can only result in the exploitation of the people" (p. 10). But let us hope and labor for the non-fulfilment of his prophecy that "it is altogether likely that the greatest battle in history will soon be fought between capital and labor" (p. 169). He well says that there will not be one answer to the social question, but many. And all answers will be at heart religious, for the social problem is fundamentally a religious problem. Therefore the church will have an important part in its solution.

American Syndicalism: The I.W.W. By John Graham Brooks. New York: Macmillan, 1913. Pp. 264. \$1.25.

One must needs be wide awake in these kaleidoscopic days to keep well informed on all the latest movements. Five or ten years ago we thought we were up to date if we understood the facts relating to modern Socialism. The American public, even now, is hardly at home with the phenomenon of an aggressive and rapidly growing Socialist party; yet we have not become habituated to this remarkable development in our political life before we are called upon to heed the insistent demands of another claimant for attention.

Mr. Brooks has given us an illuminating and authoritative study of the I.W.W. movement; and his book is one which all students of the times will be glad to know. The I.W.W. is put on exhibit as a new variation of the Socialist propaganda conducted from the standpoint of unskilled labor. The I.W.W. men have no respect for Socialism as a political party, on the ground that Socialists in public office—such as Victor Berger in Congress—can do but little for the "cause" while the existing system of privately owned industry is allowed to stand. As a consequence, vote-counting and the ballot box mean little to this new, militant type of Socialism. In place of "political action" the I.W.W. would substitute "direct action on the industrial field" as the best method of securing the rights of the working class. The ins and outs of American syndicalism, the social

causes leading up to it, the strength and weakness of its propaganda, are treated by Mr. Brooks with intelligent sympathy. "Every attempt merely to outlaw it, to vilify or browbeat it," he says, "will prove the friendliest service its opponents can render to a cause they fear. There is at the present moment in our midst no more dangerous obtuseness than that which constituted authority has been displaying from San Diego to Massachusetts towns" (pp. 8, 9). It is to be hoped that this volume, with its thoughtful moral appeal, will find a wide constituency.

Social Programmes in the West. Lectures Delivered in the Far East. By Charles Richmond Henderson, Ph.D., Professor of Sociology in the University of Chicago. Chicago: The University of Chicago Press, 1913. Pp. xxviii+184. \$1.25.

These are the Barrows Lectures which were delivered with much success in the Far East, during the year 1912-13 by Professor Henderson. It is fortunate, indeed, that they have been made available for the American reader, since there is much in Professor Henderson's message to the Orient which is worthy of careful thought in the West. Professor Henderson's purpose in the lectures was not so much to discuss the actual present-day tendencies of Western civilization as to carry to the Orient a description of the policies and programs which might prove most suggestive and helpful in the development of oriental civilization. The policies and programs of our individualists, our rampant commercialists, our revolutionary socialists, and our free lovers he wisely refrains from discussing. Rather he presents the social program of our constructive, scientific social workers. In a series of six lectures, beginning with the discussion of economic conditions and taking up successively the problems of public and private relief of dependents, of the treatment of the vicious and the criminal, of public health and education, of the improvement of the economic and cultural situation of wage-earners, and of general provisions for social progress, Professor Henderson discusses the whole program of scientific social betterment in a most attractive manner. Judged by their purpose, these lectures seem to the reviewer beyond criticism, and the Orient is certainly to be congratulated upon having had presented to it in such a sane and attractive manner the spirit and purpose of the best social movements in Western civilization. Already the effect of these lectures is becoming manifest in India; but, as was implied above, they deserve also a wide reading in this country. The book would seem to be especially adapted to the use of Sunday-school classes, church clubs, women's clubs, and reading-circles which are undertaking studies along social lines.

The Theology of the Church of England. By F. W. Worsley. New York: E. P. Dutton & Co., 1913. Pp. viii+259. \$2.25.

An attempt to show that the Church of England preserved the great, central truths of the Christian faith during the stormy and difficult years of a reformation which had for its main object the purging-out of errors and superstitions that had accumulated in the Middle Ages. The author emphasizes that the Anglican church has always been a national institution in communion with the Holy Catholic church which is the mystic body of Christ throughout the world. As such, it is "filled with Catholic tradition," but not (as a Nonconformist minister said) "saturated with Popery." The book gives an exposition of Anglican theology under the following heads: "The Being and Nature of God," "The Bible and the Creeds," "The Church," "The Sacraments, Baptism, Holy Communion, Eschatology," "The Scheme of Salvation." The manual will be useful to students within and without the Church of England.

Das wieder erstehende Babylon. Die bisherigen Ergebnisse der deutschen Ausgrabungen. 2d ed. Von R. Koldewey. Leipzig: Hinrichs, 1913. Pp. viii+328. M. 15.

Since March, 1899, with scarcely any interruptions, the German excavators have been bringing Babylon back to the light of day. They have employed from 200 to 251 men daily and are now only about half-way through the great undertaking. They are furnishing those interested in archaeology with a splendid model for their enterprises, viz., the determination to do thorough work and to see it through to the end. From some points of view, the results of this enormous labor are disappointing. The amount of inscribed material is relatively small and the remains of Babylonian culture are likewise few. Several important inscriptions have been found, e.g., a foundation-cylinder of Ashurbanipal, a stele of Shamash-resh-ussur, a Hittite stele, the Nimitti-Bel cylinder, a stele exhibiting emblems of the gods, a foundation cylinder of Nabopolassar, a new-Babylonian duplicate of the great inscription of Darius at Behistun, and several tablets from the time of the first dynasty of Babylon. A large number of clay vessels—bowls, jars, lamps, flasks, etc.—was also gathered. Glass was discovered at a period as far back as 1500 B.C. Gold ornaments were not lacking. Prehistoric household utensils have also survived. Historically the excavations show that Babylon was in existence before 4000 B.C. and they present the evidence of inscriptions to the presence there of the rulers of the first Babylonian dynasty and Marduk-nadin-shum (ca. 850 B.C.), Sargon, Esharhaddon, Ashurbanipal, Nabopolassar,